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THE EVENING STAR.

BY LONGFELLOW.

The night is come, but not too soon;
And sinking silently,—
All silently,—the little moon
Drops down behind the sky.

There is no light in earth or heaven,
But the pale light of stars;
And the first watch of night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
Oh no! from that blue tent above
A hero's armor gleams.

And earnest thoughts within me rise,
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain,
Thou beckonest with thy mailed hand,
And I am strong again.

Within my soul there shines no light
But the pale light of stars;
I give the first watch of the night
To the red planet Mars.

The star of the unconquered will,
He rises on my breast,
Serene, and resolute, and still,
And calm, and self-possess'd.

And thou, too, whoso'er thou art,
That readest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.

O! fear not in a world like this,
And thou shalt know e'er long,
Know how sublime a thing it is,
To suffer and be strong.



We are indebted to Messrs. Fowlers & Wells for the above engraved likeness of JENNY LIND.

From Gody's Lady's Book.

FEMALE PHYSICIANS FOR THEIR OWN SEX.

BY MRS. SARAH J. HALE.

There are a few self-evident propositions, and it would be questioning the common sense of mankind to doubt the general belief on these points. One is that women are by nature better qualified than men to take charge of the sick and suffering; second, that mothers should know the best means of preserving the health of their children; and a third point is that female physicians are the proper attendants for their own sex in the hour of sorrow. This last point may, at first, be questioned by some who have not reflected on the subject. In the United States the custom of employing men as midwives has been followed,

partially, for nearly eighty years. Till about that period it was unknown; now it is more universal in our country than in any other in the world.—To this practice, and, consequently, to the increased ignorance and helplessness of women, as regards their own diseases, and their children's well-being, we believe is, in a great measure, to be attributed the increased and increasing constitutional ill-health of the American people. In saying this, we do not mean to impute blame to the present physicians; the incongruous office of midwife has fallen upon them from necessity, not choice. Owing to the lack of women instructed in the care of their own sex, after the decease of those who had been qualified in the old country, this branch of practice fell, unquestioned, into the hands of male practitioners, especially in the Northern and Middle States. In the Southern,

women are still, in part, employed. That they may safely be entrusted with this branch of medical service, is plain from the fact that, among nine-tenths of the population of the globe, they are now the only practitioners: India, China, Turkey, Arabia, throughout all Russia, from the empress to the serf, female physicians at childbirth are only employed. So also throughout Spain, Italy, the Greater portion of Northern Europe, and Germany, women are chiefly employed. Even the Duchess of Kent sent to her fatherland for her midwife, Dr. Charlotte: and, in Kensington Palace, the present Queen of England was ushered into the world by a female physician. Only in France, England, and the United States, does this unscriptural and unnatural custom of employing men midwives predominate.

It commenced in France. The mistress of Louis XIV., Madame La Valiere, wished to have her shame concealed, and the king ordered a physician to be employed, who was taken blindfolded to his patient, in order to envelop the affair in greater mystery. From this circumstance when it became known, originated the fashion at that profligate court, of employing male accoucheurs, in compliment to the sagacity of the Grand Monarque. This unnatural custom was transferred to the English court, and finally made its way among the nobility and gentry; then to all ranks, and from thence to our country. But the evil effects are now so apparent to physicians themselves, that in France a successful movement to educate women for this office has been made, and is fast progressing. From five to six hundred female physicians, *sage femmes* (wise women) are now licensed practitioners in Paris; and several hundreds are licensed every year for the provinces. In our own country this most desirable movement has also commenced; it is for the purpose of making it better understood by those to whom it will, in every way, prove an inestimable blessing, that we have given the preceding remarks. Our own efforts to awake public attention to this important subject of health, and the means of its preservation, are well known to all who read the *Lady's Book*. We are glad to hear as we have done, that our articles on "Health and Beauty" were among the first causes which awakened attention to the importance of giving women better opportunities of instruction, so that they may be fitted for their duties; one of the most important is to be guardians of health as they are of morals.

The first public movement in regard to educating female physicians was made in favor of Miss Blackwell; she graduated at Geneva College, N. Y., in May, 1848. She received a full degree, Doctor of Medicine, the first ever bestowed on a woman in America. She had well won it; the President of Geneva College commented publicly on her extraordinary attainments, and her thesis on Ship Fever was so ably written that the Faculty of Geneva determined to publish it.—Elizabeth Blackwell, M. D., as she writes her name, soon proceeded to Paris, to complete her education; from thence, by special invitation from the Dean of the Faculty of St. Bartholomew's Hospital, she proceeded to London, where she still remains. She is treated with the greatest courtesy and respect by the faculty of London; the most eminent physicians, and ladies and gentlemen of distinction, vying with each other in their kind attentions to Miss Doctor Blackwell. She is English by birth. We trust our noble American physicians will show themselves as kind and encouraging to their own countrywomen who are preparing to enter on this important mission of "female physicians for their own sex."

Since Miss Blackwell took her degree, several females have graduated at the medical schools in Syracuse and Rochester; but the most important steps to open the way to this profession for the sex, have been in the two institutions recently incorporated as medical schools for females only, one in Philadelphia, the other in Boston.

The "Second Annual announcement of the Female Medical College of Pennsylvania," gives a good report of its progress. This was incorporated in January, 1846, and is, therefore, the oldest institution of the kind in date in the United States, though it was not opened for pupils until after the school in Boston. The college numbered, during the last session, forty pupils. A full course of medical studies is pursued, and full Degrees will be given. The Demonstrator of Anatomy is a woman, Mrs. Hannah E. Longshore. The college is located in the pleasant city of Philadelphia, 229 Arch Street. Address N. R. Moseley, M. D., for information. In their "Announcement," the Faculty truly say, "There is no position woman could possibly assume so well calculated to call into exercise those heavenly qualities of mind universally accorded to her,

as at the bedside of a languishing fellow being.—And more especially in those cases of anxiety and suffering, sorrow and pain, peculiar to her own sex, might she be hailed as a ministering angel. And while she bears in her hand the balm for her physical woes, she carries treasured in her heart influences which, when scattered around, will almost make the bed of suffering pleasant."

Mrs. SWISSELM, Editor of the Pittsburgh Saturday Visitor, in regard to female physicians thus talks to one of her correspondents in a late number of her paper.

"We shall not attempt to 'flay' our friend Dr. Brooke, for his skin would not be the first bit of use to us. The difficulties he presents about women practicing medicine are not important.—When a female physician marries and finds her home duties require her attention, she can resign her practice, like doctors now do when they get rich. But if she is obliged to provide for her children as well as nurse them, it will be as easy to practice medicine as washing. A lady doctor could get some one to take care of her baby while she visited her patient, just as easy as a washer-woman, while she went to do a day's washing.—We like the mock modesty which objects to male accoucheurs. Mock modesty is much better than none."

A California correspondent of the New Bedford Mercury called on Mrs. Farnham lately, at her farm near Santa Cruz, California, and thus describes the interview. It will be remembered we had in our counting room, a few days since, a specimen of hundred bushel-an-acre wheat, raised on Mrs. F.'s grounds:

In Santa Cruz (the writer says) I called on Mrs. Farnham. I found her not at home, but met there a Miss Bruce, who received me kindly, and not only kindly but familiarly, simply excusing Mrs. F. for being absent on a field where she overlooked some work. After some conversation, where I struck a number of rich veins, of course without medically bleeding them, I discovered that she was a highly educated Scotch woman, and learned that she, with another lady from Massachusetts, and an Irishman, were in partnership with Mrs. Farnham—something like a Fourierite association. Miss Bruce had the care of the garden, Mrs. ———, from Massachusetts, the house-work, Mrs. Farnham of the fields, and the Irishman of the hard and coarse work.

The farm is delightfully situated in the bosom of a green hill covered with wood, close by a running stream, a little mill, with a prospect over the shore land of Santa Cruz, and a glimpse of the Bay of Monterey. The country there is beautiful, romantic and idyllic at the same time. We were regaled by a glass of rich milk and some fruit, and being anxious to see Mrs. Farnham, Miss Bruce gave us the direction. We took to our mules, passed a shadowy, poetical path, through thick woods, flower bushes, chestnuts, and some highly aromatic shrubs and evergreens, and soon saw a group of people, consisting of a plowman behind a heavy plow drawn by four oxen, led by a boy, and commanded by a lady, whip in hand.

We were certain we were right, and dismounted, but could not help first looking into a book which we discovered near by, which proved to be Miquet's History of the Roman Republic.—Soon we were in the presence of the group.—Compliments were exchanged. Mrs. Farnham apologized for her dress, which consisted of a Massachusetts calico bonnet, with a short tunic, and wide pantaloons of the same stuff, over light boots. She said she was not able to do anything in the long frocks; when going up stairs, or up hills, she was obliged to keep it up with her hands, and going down stairs and down hill it troubled her, besides it killed so many little plants in the garden; so she had resolved to do away with it. Miss Bruce had also adopted the same style."

A VENERABLE HEROINE

At the head of the list of Knights of the Legion of Honor, lately created by the President of the Republic, figures the widow Brulon, born 1771, at present an officer in the Invalides, who she has lived for the last 52 years, enjoying the esteem and veneration of her old companions in glory. The widow Brulon was the daughter, sister, and wife of military men, who died in active service in the army of Italy. Her father served 38 years without interruption, from 1757 to 1795; her two brothers were killed on the field of battle in Italy, and her husband died at Ajaccio in 1791, after seven years service. In 1792, at the age of 21, she entered the 42d Regiment of Infantry, in which her husband died, and where her father still served, and made herself so remarkable by her honorable conduct, both as a female and a soldier, that she was permitted to continue in the service notwithstanding her sex. She was attached to that regiment for seven years (from 1792 to 1799) and performed seven campaigns, under the *nom de guerre* of "Liberte," as a simple soldier, corporal, sergeant and sergeant major. On several occasions, and particularly at the defence of the Fort of Gescio, in Corsica, and at the siege of Calvi, she fought with extraordinary courage. Among the numerous authentic certificates of her brilliant deeds is the following:

"We, the undersigned corporal, and soldiers of the detachment of the 42d regiment, in garrison at Calvi, certify and attest that on the 5th Primaire, year II., the *citoyenne* Marie Angélique Joseph Duchemin, widow Brulon, discharging the functions of sergeant, commanded us at the attack of the fort of Gescio; that she fought with the courage of a heroine; that the Corsican rebels and the English having attempted to storm the fort, we were obliged to fight with side arms; that she received a cut of a sword in the right arm and, a moment afterwards, a stab from a stiletto in the left arm; that, seeing us in want of ammunition, at midnight, she set out for Calvi, a distance of half a league, and, displaying the zeal and courage of a real republican, she induced 60 women to rise out of their beds and carry a supply of ammunition to the fort. She escorted a party with four men. We were thus enabled to repulse the enemy and maintain our ground."

Later, at the siege of Calvi, she directed the fire of a 16 pounder in one of the bastions, and was seriously wounded in the left leg by the bursting of a shell. The last wound rendering her incapable of continuing in the service, she was admitted, on the 23d Frimaire, year VII., in the Hotel des Invalides. On the 2d October, 1822, she was promoted to the rank of Ensign. General Lafou Maubourg announced her promotion in the following terms:

"Madame Brulon, *militaire invalide* who held the rank of sergeant before entering the Hotel, has obtained from the kindness of the King, the honorary rank of ensign. She will be recognised in that capacity on parade. The Governor hastens to make known this new favor, conferred by his Majesty on a person who has proved herself worthy of it by her excellent principles, her good sentiments, and the consideration she enjoys in the Hotel."

The feats of courage and the irreproachable life of that extraordinary woman are attested by all the general officers under whose orders she served, and one of them, Gen. Lacombe St. Michel, described her in a letter written on the 15th Frimaire, year XIV., to Marshal Serurier, then Governor of the Invalides, "as having rendered herself worthy, by qualities above her sex, to participate in the rewards reserved for the 'brave.' Marshal Jerome Bonaparte and General Randon concurred in that opinion, and their proposition in favor of the widow Brulon was sanctioned by the President of the Republic."

CHERISH the tender buds of pity and they will bloom with benevolence.

from the Newark Daily Advertiser.

ANECDOTE OF LADY WASHINGTON.

A conversation with an aged lady of Whippany, an anecdote was related to me concerning Mrs. Washington, so entertaining and admirable that it must be repeated. Mrs. Vail, the daughter of Dr. Uzal Kuchell, who has been mentioned more than once in these Fragments, is my informant, and although laboring under the infirmities of age and disease, the anecdote was told with even youthful vivacity.

Her first husband's mother, the wife of Joseph Tuttle, whose monument may be seen in the Whippany burying yard, was a sensible and agreeable woman, whose company was much sought, even by those who, owing to their wealth, moved in more fashionable circles. Among other frequent visitors was Mrs. Troupe, a lady of a half-pay Captain in the British Navy. She is described as affable in manners, and of intelligence, and much esteemed.

One day she visited Mrs. Tuttle, and the usual compliments were hardly passed, before she said, "Well, what do you think, Mrs. T? I have been to see Lady Washington!" "Have you, indeed? Then tell me all about how you found her ladyship, how she appeared, and what she said."

"Well, I will honestly tell you," answered Mrs. Troupe, "I never was so ashamed in all my life. You see, Madame—, and Madame—, and Madame Budd, and myself, thought we would visit Lady Washington, and as she was said to be so grand a lady, we thought we must put on our best bibs and bands. So we dressed ourselves in our most elegant ruffles and silks, and were introduced to her ladyship. And don't you think, we found her knitting, and with a specked (check) apron on! She received us very graciously, and easily, but after the compliments were over, she resumed her knitting.— There we were without a stitch of work, and sitting in state, but Gen. Washington's lady with her own hands was knitting stockings for herself and husband!"

"And that was not all. In the afternoon her ladyship took occasion to say, in a way that we could not be offended at it, that at this time it was very important that American ladies should be patterns of industry to their country-women, because the separation from the mother country will dry up the sources whence many of our comforts have been derived. We must become independent by our determination to do without what we cannot make ourselves. Whilst our husbands and brothers are examples of patriotism, we must be patterns of industry!"

According to Mrs. Troupe's story, Mrs. Washington gave her visitors some excellent advice, the meanwhile adding force to her words by her actions, and withal in such a way that they could not take offence. In this she proved herself more worthy to occupy her distinguished position, than she could have done by all the graceful and elegant accomplishments which are often found in princesses and queens. In the relations she occupied, her knitting-work, and her check apron were queenly ornaments, and we may be proud to know that such a woman as Martha Washington set such an admirable example to her country women!

LONDON TEA.—According to "Mayhew's London Labor and London Poor," a very extensive business is carried on in that city in the manufacture of tea. Old tea leaves are bought of poor women and servants, and re-dried and re-dyed, after which they are neatly put up in pound, half-pound and quarter-pound packages, and hawked around to customers. To make green tea, a solution of copper is used in dyeing.—The profit on the business is immense, and the manufacture is carried on cautiously, that the efforts of the police to arrest it are futile.

If you wish to get rich, get married. When was ever honey made with one bee in the hive?

CARRYING BUNDLES.—Many people have a contemptible fear of being seen to carry any bundle, however small, having the absurd idea that there is a social degradation in the act. The most trifling as well as weighty packages must be sent to them, no matter how much to the inconvenience of others. This arises from a low kind of pride. There is a pride that is higher; that arises from a consciousness of there being something in the individual not to be affected by such accidents,—worth and weight of character. This latter pride was exhibited by the American son of Jerome Napoleon Bonaparte. While he was in College at Cambridge, he was one day carrying to his room a broom he had just purchased, when he met a friend, who, noticing the broom with surprise, exclaimed, "why did you not have it sent home?"

"I am not ashamed to carry home anything which belongs to me."

Very different pride was this from that of a young lady whom we know, who always gave her mother the bundles when they were out together, because she thought it vulgar to be seen with one herself.

[Cambridge Chronicle.]

NEEDLE WOMEN.—The shirt sewer's association of New York city have published an appeal to the public, saying among other things:

"The condition of the shirt-sewers of our city is lamentable, and calls for your kindest and warmest sympathies. It is estimated that their numbers at present exceed six thousand. Many of these are friendless orphans, early left to struggle with poverty, and solely dependent upon the precarious pittance of wages doled out by employers. Others are widows, depending upon the needle for the support of helpless children, and with the pittance of some \$2.00 or \$2.50 per week, trying to feed, clothe, and pay the rent of a family. We need not tell you this cannot be done. They bear in silence, sufferings and trials that would chill the sternest hearts to recount.—The defenceless girl often wrestles with poverty, hunger, temptation, until dire necessity forces sad and fearful alternatives upon her. Is this Christian? Is it human?"

We give below an extract from a letter received a few days since from Mrs. Gage, of Ohio. The meeting alluded to was held on the 16th ult. We hope to be able to give a more full account of the proceedings in our next.

DEAR MRS. BLOOMER: * * * * * Your letter came too late for the Convention, but it shall be reported to those most interested. We had a fine time at the Convention. Though held in an obscure country town, some two or three hundred were out—half men. The good people would not consent that the women should hold the meeting in either church or school house, and a kind neighbor fixed up his barn; and there amid the golden grain, the sweet smelling clover, and the implements of industry, we advocated the rights of woman. Yes, there, in the same humble place where the Great Reformer first taught "Peace on earth, good will to man," we in our feebleness plead the cause of the weak against the strong. They made your humble servant president. Her rostrum was an ox-cart; the drapery that hung around her, a staunch, good bed quilt to keep her head from the straw; and there for an hour she talked to the people on the political position of woman, while the purple winged doves, with their rainbow glowing breasts, alone disturbed the silence and attention of the audience. Bright messengers! we could not but think of the mission in olden time.

The regular minutes of our meeting are now in process of publication. I will send you a copy when printed. May many such meetings ere long cheer us. We are in but the beginning of a great yet peaceable revolution. Yours truly, FRANCES D. GAGE.

DEAR LILY:—There is nothing better that I can give your readers this month than the following extract from a letter I lately received from Angelina Grimke Weld—a name familiar to most American women. E. C. S.

BELLEVILLE, N. J. 1851.

Dear Mrs Stanton;— * * * * * Conflict is essential to growth; don't be weary of it—it is good for us. I was one day looking round among those I well knew, and found that every one had some trouble, some worm gnawing at the root of happiness. Here it is ill health, there pecuniary trials. In one family dissensions, in another an unhappy organization; some have too many cares, others have too few, so that they have nothing to fill up the dreary hours as they drag along. And so it is; all have trial, no matter how fair the outside may seem. And I queried, why this universal, unceasing struggle in human hearts? I was led to look at inanimate matter, to remember that dead as it was, changes were continually going on in every particle—each was gradually ascending to a higher state than it then occupied. Were these particles endowed with intelligence would they not be sensible of this struggle? Certainly. Then is not the conflict in human hearts the same in kind, though infinitely higher in degree? a struggle to separate from gross matter, to rise into higher affinities—to live a nobler life? This view comforted—strengthened me. Sometimes I wake in the night oppressed and depressed by some little family trial. I know this trifle is not worth suffering for, and I am provoked I should be troubled by it, until I feel the assurance that I am not suffering for this trifle, but this conflict is a part of that upward and onward struggle which is refining and lifting my spirit above those grosser associations which weigh it down.

To be sure we read your Ohio letter. You ask "is public opinion right on any one subject?" Yes, it is, on all subjects to which it has grown up, but on all beyond these it is false and foolish. A pioneer mind of the present and every other age, would be apt to say it is wholly wrong because it is absorbed with the advance truths of its age and thinks nothing of those which, through the suffering and faithfulness of the prophets of by-gone ages has now become incorporated with its life and spirit. They are now matters of course—no longer contested truths. Our Right is always rising higher and sinking deeper.—The very truths you are now contending for, will, in fifty years be so completely imbedded in public opinion that no one need say one word in their defence; whilst at the same time new forms of truth will arise to test the faithfulness of the pioneer minds of that age, and so on eternally; for truth will forever elaborate new forms by its creative energy, and thus furnish food for all growing minds.

Public opinion once hung Quakers and witches in this country; it imprisoned, banished and whipped men and women because they held different religious views from the masses; but why can you, and I, and hundreds of others, now hold such views as we please? Is it not because public opinion is right in thus practically declaring that every man ought to be thoroughly persuaded in his own mind? Look at this subject more clearly and you will find that your assertion is too broad. * * * * *

MORE YANKEE INGENUITY.—Among the recent arrivals from the United States at the Crystal Palace, are a ruling pen-lifter and a paging machine, which are considered to surpass every thing else of the kind now extant. The pen-lifter is a simple contrivance for raising the pens used in ruling account books, and it is calculated to do the work of six journeymen. The paging machine prints on both sides of the sheet simultaneously, and is capable of paging twenty reams per day; whereas the machine at present in use can only print one side of the paper at one time, and accomplishes but two reams per day.

For the Lily.
EQUALITY OF RIGHTS TO WOMAN.

NO. III.

Reason, nature, and revelation, concur in giving evidence that man by right holds dominion over the brute. No one ever doubts it. There are no exceptions of times, places, or individuals. No one ever thinks of stopping to prove the right, or justify its exercise. If the same departments as manifestly concur in their testimony that man is authorized to exercise dominion over woman, as many claim they do, the disciples of such a doctrine have exhibited an unworthy degree of intellectual and moral cowardice, in wasting so much of their precious time and ingenuity in endeavoring to make out the existence of such a prerogative, by the power of their logic. If nature has ordained and revelation proclaimed, why multiply words to prove it? We do not, I believe, generally labor to prove that, of which we have no doubt. It is mostly in the assumption of prerogatives where conscience trembles at the usurpation, that man seeks to fortify his pretensions by the fallible deductions of his limited reason.

There is something which tends to bring up such reflections in a work to which we are very generally directed to learn the science of morals, and which is now the popular text book of the schools: and as it is to some extent a new section in this charter of prerogatives, it deserves a passing notice.

It is assumed that differences of opinion will sometimes exist between husband and wife, and there must be some ultimate appeal; and as such questions cannot be settled by a numerical majority, the right of deciding must rest with one or the other; and as the husband is the individual responsible to civil society, and has, of necessity, greater intercourse with the world, "the voice of nature and revelation unite in conferring the right of ultimate authority upon him." As here made out, this Heaven-born prerogative of ultimate authority, is only a right founded on the law of necessity. Now, what is the law of necessity?—From its very terms it means something forced, as distinguished from that which is abstractly and naturally just. It is a right which is crowded into existence by the concurrence of particular circumstances: and when those circumstances cease to exist, it is gone. What are the controlling circumstances in this case, as assumed in the authority referred to? It is not that the relation of husband and wife exists; but the assumed facts that "the husband is the person who is responsible to civil society," and "that his intercourse with the world is of necessity, greater." Suppose such relations to exist, and the wife, instead of the husband, happens to be the distinguished and prominent individual, what then becomes of this prerogative of "ultimate authority?" By a parity of reasoning, it of course devolves upon the wife. It is not then an exclusively masculine prerogative, but the chance offspring of circumstances, deriving no existence from the fiat of the Creator, based on the discrimination of the sexes. It is a singular system of legislation, to attribute to Nature and Heaven, that one of its laws was forced into existence by the pressure of circumstances, and those circumstances the municipal regulations and customs of society. The authority referred to, must have been written under the impression that the rules of civil society were in operation before the code of nature and revelation, else the results of the former could not have been mistaken as the sustaining basis of the latter. In any contingency, it is a pauper theory of morals, that works out the rectitude of its rules, by assuming as the livery of Heaven, the unjust and oppressive distinctions, which have been created only by human laws and customs. By a similar mode and equal force of logic, usurpation could always be sanctified, and covered with the drapery of natural and revealed law; and so in fact it generally has been, in all its mul-

tiplex forms since the peopling of the earth.—Assume that one is rightfully under the dominion of another, and then, whatever force or violence it may be necessary for the latter to use to coerce the former, it may be just as plausibly assumed, and the conclusion just as legitimately follows, that "the voice of nature and revelation unite in conferring the right of such ultimate authority."

I have now briefly surveyed the positions and evidences which are claimed to establish woman's bondage as an institution of Heaven. It has been done briefly, because they are so obviously without force, or foundation, to dwell longer would be an idle multiplication of words. The object has not been to quarrel with any one's religious faith, or be wantonly captious as to the mode in which he sustains it. A system of bondage, older, more extensive, and more comprehensive than any other is, or ever was—to a greater degree affecting the happiness and prosperity of the human family, holds on to existence chiefly through the strength of such a doctrine, propagated and adopted, not only as one of the primitive laws of Creation, but as an article of faith in the Christian dispensation, indispensable to everlasting life. In making war upon this system of bondage, truth and policy concurred in forcing me first to attack this, its very citadel. With such a fortress in the rear, from whence calculating superstition and selfish ignorance could hurl their anathemas—with the mass of the people trembling at these sacerdotal notes, it would be impossible to command a respectful attention even from woman in her fetters. As in every other kind of oppression, so in this, those on the upper side of things strive to make those on the lower believe that the duties of religion require passive acquiescence, and that any thing which by even a remote possibility may tend to loosen, or weaken the chords that bind them, is sacrilegious, jeopardizing their peace of mind here, and absolutely blasting their hopes of happiness in the world to come. In so doing they are worldly wise, for no claims are so strong, so enduring, or with so much difficulty disrupted, as those matters of religious faith, which we are taught to believe from early childhood, take hold on eternal life. The selfish wisdom of selfish man for this reason forbids the first encroachment. Customs and habits, which, except to the most calculating selfishness, or the most fanatical stupidity, would appear, so far as religion is concerned, the most frivolous, are denounced from the pulpit, as trespasses on religious propriety. Since the memory of man, fashion, in her absolute dominion, has clothed woman in a strait jacket, sometimes hooped, and then stuffed with cotton. A few ladies have had the moral courage to step out of such fixings, habited consistently with the enjoyment of physical liberty. This has been treated by some as a moral and religious dereliction, so flagrant in its character as to fall within the jurisdiction of ecclesiastical reprimand. These lords of creation, stationed on the watch towers, snuff danger in the wind, lest if their fair subjects are permitted to walk forth unrestricted in their physical liberty, they will soon throw off the moral and intellectual chains which enslave them, and combat successfully for social and civil equality.—Human despotism is always jealous and keensighted in detecting and opposing every movement which tends even remotely towards human freedom. No one can reasonably expect that disenthralment can take place in this case, or innovations looking that way, be introduced, without meeting with the ordinary vicissitudes of progressive reform. Present appearances however, indicate that active opposition will be limited almost entirely to those who are so constituted by nature, habit, and education, that they cannot do otherwise than oppose every innovation; and to another class, who from their moral, intellectual, and physical imbecilities, are honestly apprehensive that unless society preserves the existing forms, prerogatives and customs, the world will not be able to distinguish their sex. The opinions of the former are not entitled to that degree

of respect which borders on veneration, the latter have none. The standard by which one class measure the merits and demerits of every question, is graduated on a scale of age and wisdom and folly, right and wrong, truth and falsehood, are all the same, so be it, each can boast of equally great antiquity. The other, neither see, or think of anything beyond their own very limited individual views of personal interest, and would, no doubt, be willing to compromise by receiving from the ladies the right to adopt by way of distinction, their cast off fashions. In this spirit, and with this estimate of the opposition to woman's rights, I purpose further to examine in some future numbers, this subject, as a social and civil question, in its various and relative bearings

SENEX.

That women have as good a claim as men have, in point of personal right, to the suffrage, or to a place in the jury-box, it would be difficult for any one to deny. It cannot certainly be denied by the United States of America, as a people or as a community. Their democratic institutions rest avowedly on the inherent right of every one to a voice in the government. Their Declaration of Independence, framed by the men who are still their great constitutional authorities—that document which has been from the first, and is now, the acknowledged basis of their policy, commences with this express statement:

"We hold these truths to be self-evident: that all men are created free and equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

We do not imagine that any American democrat will evade the force of these expressions, the dishonest or ignorant subterfuge, that "men," in this memorable document, does not stand for human beings, but for one sex only; that "life, liberty, and the pursuit of happiness" are "inalienable rights" of only one moiety of the human species; and that "the governed," whose consent is affirmed to be the only source of just power, are meant for that half of mankind only, who, in relation to the other, have hitherto assumed the character of governors. The contradiction between principle and practice cannot be explained away. A like dereliction of the fundamental maxims of their political creed has been committed by the Americans in the flagrant instance of the negroes; of this they are learning to recognize the turpitude. After a struggle, which, by many of its incidents, deserves the name of heroic, the Abolitionists are now so strong in numbers and influence that they hold the balance of parties in the United States. It was fitting that the men whose names will remain associated with the extirpation, from the democratic soil of America, of the aristocracy of color, should be among the originators, for America and for the rest of the world, of the first collective protest against the aristocracy of sex; a distinction as accidental as that of color, and fully as irrelevant to all questions of government.

Not only to the democracy of America, the claim of women to civil and political equality makes an irresistible appeal, but also to those radicals and chartists in the British islands, and democrats on the Continent, who claim what is called universal suffrage as an inherent right, unjustly and oppressively withheld from them.—For with what truth or rationality could the suffrage be termed universal, while half the human species remain excluded from it? To declare that a voice in the government is the right of all, and demand it only for a part—the part, namely, to which the claimant himself belongs—is to renounce even the appearance of principle. The Chartist who denies the suffrage to women, is a Chartist only because he is not a lord; he is one of those levelers who would level only down to themselves. [Westminster Review.]

THE LILY.

ANIELA BLOOMER, Editor.

OCTOBER, 1851.

WOMAN'S INFLUENCE IN THE TEMPERANCE CAUSE.

In another column will be found a communication from our esteemed friend and contributor, Mrs. Vaughn. It will be remembered that nearly a year ago, Mrs. V. was opposed to woman's voting. We then predicted that a long time would not elapse ere she would change her views; we felt it to be impossible for a woman of as good sense and strong reflecting powers as we believed her to possess, to long retain such views as she now held, if she carefully examined the subject as an earnest seeker after truth. We are happy to know that our prediction has been verified, and that she is now thoroughly convinced of the importance of woman's obtaining her right to the elective franchise. Mrs. V. is a Daughter of Temperance—the Presiding Sister, we believe, of the Oswego Union. She is a zealous laborer in the cause, and having had ample opportunity of judging of the extent of woman's influence in carrying forward the reform, has come to the conclusion to which all must come, that woman has really no influence, no power to stay the desolating tide.

Some of our readers are disposed to complain of our not saying more on the subject of temperance; but we have a good reason for this neglect. *We know not what to say!* Our heart is still warm in the cause—still bleeds for the wrongs inflicted on humanity—still burns with hate, undying hate, towards all who sanction and sustain the inhuman traffic. But we feel that we are powerless. A realizing sense of our weakness has paralyzed our energies, or rather shown us that we were warring with harmless weapons.—We find that making up faces at the enemy, and trying to frighten them with threats, will avail us nothing. We have abandoned the idea that forming societies and passing resolutions is going to close up the dens of vice and iniquity. We labored long in this field, and flattered ourself that good would come out of it, but we have grown wiser now, and can see that we were but battling the wind; so we have taken another course, and instead of longer trifling and being trifled with, we boldly demand our right to the use of such weapons in this warfare, as will reach home and tell where the blows fall. We unhesitatingly maintain that it is only through the ballot box that the iniquitous traffic can be reached; and until woman can carry her influence there, she need never hope to do aught in a public way towards subduing the foe. It is well enough for women to form societies if they like—indeed we think it advisable, as they can thus keep up a good social feeling, and acquire business capacities; and their meetings may be so conducted as to tend greatly to their own improvement, and to the elevation of their moral and intellectual natures. But for all they can do towards putting down and shutting up the liquor dens, we would not give a straw. We say this after many years' experience, and study of the subject.

Much is said of woman's influence—of a mother's influence. But alas, how little influence even a mother has, in many instances, over the steps of her son. No matter how well she may have instructed him—no matter how good the lessons taught, or how many the prayers offered that he may shun the paths of the vile and the drunken. He goes out from her presence, and soon all control over his actions ceases. Evil companions lure him onward, and yawning hells on every side invite him to enter. Satan's minions, with smiling faces, stand ready to tempt him with the stupefying, deadening draught. He soon forgets all a mother's teachings, disregards her reproofs and warnings, laughs at her fears, and mocks at her prayers. In vain may she expostulate with his destroyers. Sneers and ridicule are her reward. Should she pursue the matter, and by prosecuting seek to punish him who has blasted her hopes, and to rescue her child from final ruin, "she is out of her sphere"—meddling with what is not a woman's business—is "masculine," "manish;" and instead of community rallying round to aid her in saving her son, and meting out deserved punishment to his destroyer, all join in ridiculing her, and bidding her go home about her business, while he who has filled her heart with sorrow, and who is sapping the very life blood of her child, goes unpunished and unreprieved. Such is woman's influence!—such is her power! True the early lessons taught by a wise mother may be so impressed upon the child as to cause him to withstand all temptations, and shun the evil course; and no mother is excusable who neglects to frequently point out the awful consequences of trifling with the wine-cup. But not until woman holds a different position in society from what she now does—not until her opinions are respected, her wishes consulted, her rights acknowledged, and freedom of speech and action allowed her, can she exercise any great influence in the banishing of intoxicating drinks from community, or in restraining the steps of her wayward son, after he has passed out from the nursery into the great world, and is surrounded by influences which hold in low estimation woman's opinions and wisdom.

WOMEN AND TEMPERANCE IN OHIO.

A large number of ladies assembled at Foster Hall, Monday afternoon.

Mrs. MARTIN SLOUGH, was chosen President, Mrs. GEORGE PARCELLS, Vice President, Mrs. WILLIAM PINKHAM, Secretary.

A Declaration of Independence of the ladies of Cincinnati was read and adopted, and the following resolutions were proposed:

WHEREAS, A portion of the candidates for office in this county have, with a view to secure the votes of rum-sellers in this city, pledged themselves, if elected, to use their influence for the repeal of the only law restraining the traffic in ardent spirits. Therefore,

Resolved, That we view such acts with utter abhorrence, and that men who would thus disgrace themselves, deserve to have their names placed with that of the traitor Arnold, who for office and power would barter away the best interests of their country.

Resolved, As women deeply interested in the cause of suffering humanity, in behalf of the wives and children, whose homes have been made desolate by this unholy traffic, we pledge ourselves to use all our influence with fathers,

husbands and brothers, against every one, who, alike recreant to every feeling of self-respect and principle of republicanism, have pledged themselves, at the dictation of rum-sellers, to procure the repeal of the only law to protect us from the evils of this traffic.

Resolved, That there be a committee of three appointed, to obtain all the names of all the men who thus pledged themselves.

Remarks were made by Mrs. Ernst and Mrs. Parcell, and several other ladies. Mrs. Curtis, Mrs. Hickman, and Mrs. Emmett, were the committee on resolutions. Mrs. Ernst, Mrs. Norton, and Mrs. Emmett were appointed finance committee.

The ladies showed themselves to be earnest in their movement, and we much mistake if those candidates who pledged themselves to the coffee-house keepers do not bitterly repent having descended to such small business.—*Cincinnati Nonpareil*.

We like the spirit of these ladies. The movement is a good one, although it will not have much effect on the pledged candidates, or on men wedded to party. It shows that women feel that they have a right to a voice in such matters, and that they do not fear to come before the public and let it be known. If they had votes to bestow, such a declaration of sentiments would make the candidates tremble; as it is, they will only meet with the sneers and ridicule of the entire liquor party, and be treated with disregard by many others. Indeed, we have already seen notices of this meeting in different papers couched in terms of disrespect and reproach. And so it will ever be, so long as woman is the powerless creature she now is. She must suffer in silence all the wrongs which man sees fit to heap upon her. She may see her husband, the only support of herself and children, offered piecemeal upon the altar of intemperance, robbed of his manhood, and degraded to a drunken brute.—She may see her children drawn into the fearful vortex, and destroyed before her eyes. She may see the earnings of her imbruted husband go day after day into the rum-seller's till, while her little ones are crying for bread. She, and they, may suffer from cold, hunger, and nakedness—from personal violence, abuse, and even death. All this may be laid upon her, and then she is told that it is a virtue to bear it all meekly, and uncomplaining! She must not murmur—she must not attempt to apply a remedy—she must not demand her right to be protected against so much cruelty and suffering. Such a course would be "out of her sphere"—"unwomanly." Man is free, and has the right to act as he pleases; woman is his slave, and must submit to all the indignities which he sees fit to lay upon her. She must not think to control his actions, and it is the height of presumption for her to think of claiming equal rights with him. Such is the language of the mass of men, and we blush to say, such is also the thought of the mass of women.—Therefore it is we glory, when we see any of our sex throw off this yoke of submission, and proclaim their independence. We rejoice in the spirit which avows their right to a voice in all which affects their interests and happiness, and we honor all women, in whatever condition of life, who have the boldness to proclaim to the world that they were created free and independent, and that they will not longer submit to any infringement of their rights.

MRS. SWISSHELM AGAIN.

Mrs. Swisshelm has got upon a new track, and instead of the old tune of "immodest," "inconvenient," "uncomfortable" and "suicidal" her reason for condemning the short dress now is, that the opponents of woman's rights have always contended that women wanted the pantaloons, and the adopting such a dress she thinks makes their saying true, and therefore is calculated to injure the cause. We will not argue this point with her, but simply express our entire dissent from her views, and leave others to enjoy their own opinions.

We hardly know what to think of Mrs. Swisshelm's course in this matter of dress. At first when accused of wearing the short dress she denied it, because as she since says, she thought "the announcement of her wearing such dress calculated to injure her influence"—and wrote an article not approving nor yet entirely condemning the new style. She next says she has worn the dress and made calls in it upon two or three of her neighbors. When telling of this, she says "As for the new dress, it strikes us as a mere matter of taste." "We think it very convenient and appropriate in many places and on many occasions." "It would be good to work and walk in, but really we have not dignity enough to bear up against the consequences of its adoption." "Young girls, and women who have not passed the prime of life, may look very well in Turkish trowsers. We would like to see them on such as they become." After this she writes a long article condemning the dress wholly as being more immodest, inconvenient, uncomfortable, and suicidal than the old style. Knowing all this to be untrue we replied to her objections in our last number. Now she takes another course, and makes the matter altogether one of expediency. This alters the case very materially. If such had been her first published opinion it would have been entitled to consideration; but after giving so many different reasons for her opposition, her saying, now, that this has been the real objection from the first, will not have much weight. She asks why, if we thought what she said of Webster, bathing, and spirit-rappings was wrong, we did not tell her so at the time. We reply by asking her why she did not give the true reason for her objections to the short dress at the outset? If she felt that we and others who had taken it into our heads to dress more comfortably were going to injure the cause of woman's rights thereby, why did she not honestly tell us so six months ago, and endeavor to persuade us to abandon all thought of studying our own comfort and convenience lest somebody might misjudge our actions? If she thought we were doing wrong, then was the time to tell us so; she should have done it then, or else "forever after held her peace." We should have thought much better of her than now, had she dealt fairly by us.

We thought that in what she said of Daniel Webster and the minute directions for bathing she was injuring the cause of woman's rights. We frequently heard remarks of strong disapproval of her course, and these sayings of hers were given as reasons why women should not have greater privileges allowed them. She was

called "immodest," "vulgar," and held up as a specimen of what women would be if they obtained the rights they claimed. We were sorry she gave such cause for people to censure and condemn, but we felt rather to defend her as far as possible from such censure than to join in the cry against her. We never should have alluded to these subjects had she not taken us to task so severely, and accused us of drawing off our forces from the cause of woman to get up a "doughty campaign on petticoats." We felt that we had never so drawn off our forces, and that this campaign against the tyrant which has slain and rendered miserable its tens of thousands of votaries, was quite as important a one as many others upon which she has wasted so much strength. Hence we wished to show her that she was quite as much a subject for censure as ourself, and that the charge of immodesty came with an ill grace from her.

She thinks it was unwise for us to say that her remarks were "too silly" for notice. Did she not recognize her own words, and does she not know that she taught them to us? It is but a little while since, in noticing an article in the *Lily*, from a talented and worthy contributor, she said it was "too silly to notice." Really her memory must be poor, or she is unwise to blame us for using words which she has applied to others. She regrets the bitterness which characterized our reply to her, last month. Our feelings were not "bitter," but we replied with the earnestness with which we shall ever repel false accusations. We claim the privilege of defending ourself when attacked, and if we are forced into the use of disagreeable weapons we are not to blame. It was unkind in Mrs. S. to attack us as she did, and she cannot complain if we paid her back in her own coin. We have cared nothing for all the false charges, ridicule and taunts which vulgar minds have bestowed upon us and our dress; these have been more than counterbalanced by cheering words of approval and commendation from those whose good opinions we value; but we have felt hurt at being misrepresented, belied, and censured by Mrs. Swisshelm. Yet we bear her no ill will. We have ever regarded her highly, and the strange, inconsistent, unjust course she has chosen to pursue of late will not lessen our admiration of her bold and independent spirit. We shall hold no farther controversy with her on this subject, and deeply regret that there has ever been occasion for us to differ.

The pamphlet sent us by Angelique Le Petit Martin is received. We are pleased with it, and will give some extracts from it hereafter. It is now lent to a friend.

THE TRUE CONSTITUTION OF GOVERNMENT, by Stephen Pearl Andrews is also received, but we have not yet found time to examine it closely. We are really thankful for the many kind favors showered upon us by friends, but as we are a working as well as a literary woman we cannot always command time to give them the attention they deserve. Duty first, and pleasure afterwards, is our motto.

Father Matthew administered the pledge to upwards of 10,000 persons in Albany.

MRS. COE.

This eloquent advocate of the rights of woman has again been with us. She spoke to a large audience on the evening of the 22nd, on the *primary position of women*. No one could be unmoved to the tale of suffering unfolded of the poor sewing girls of our large cities. Statistics were given showing up in glaring colors the wrongs inflicted upon this class, and also the injustice practiced towards female teachers, and all classes of laboring women, by compelling them to labor for but a tithe of the wages which men receive. Her remarks were warmly received, and will leave a good impression upon the minds of the hundreds who listened to her discourse.

She spoke again on the next evening, but owing to the severe storm and darkness of the night people did not turn out in such numbers as on the night previous; we regret this very much, as her lecture was one which every one, and especially every parent should listen to. The subject, *Matrimony*. The evil of training daughters for no other object in life but marriage, was eloquently portrayed, and the folly of a fashionable education fully exposed. We were delighted with both lectures, and only regretted that our ladies had not all short dresses and pants on, so that they need not fear turning out through mud and storm.

Mrs. Coe is now on her way to Massachusetts to attend the convention to be held at Worcester on the 15th and 16th of this month. She is engaged in a noble work, and we pray that the blessing of God may rest upon and prosper her in it. We bespeak for her, wherever she may go, the kind regards and liberal favors of the public.

GLEASON'S PICTORIAL DRAWING ROOM COMPANION.—This beautiful Pictorial has recently donned an entire new dress, and now makes a finer appearance than ever. It has become so popular, and attained so large a circulation that the publisher is enabled to reduce the terms. It is now offered for \$3, to single subscribers; two copies \$5; four copies \$9; eight copies \$16; and sixteen copies \$28. It is a large sheet of sixteen octavo pages, beautifully embellished with engravings, and will, when bound, make a splendid and valuable book.

THE NEOSOPHIC GEN.—This is a neat little quarto published weekly by the ladies of the "Neosophic Institute," Randolph Academy, and Ladies Seminary, at Randolph, N. Y. Miss M. L. Clark, and Miss P. E. Lake editresses-es. O ladies! we beg of you drop that cognomen and be simply, what you are—editors. You need not fear your sex will be mistaken, for your names, with the *Miss* affixed tells that plain enough. An editor is an editor whether man or woman, and no *esses* added can make them any thing else. Then pray take our advice and be editresses no longer.

GRAHAM'S MAGAZINE for October presents its readers with the latest Paris fashions for ladies dresses. The waist is very low on the neck, very long, and very pointed at the bottom, and is about as large round as a man's arm. The skirt touches the ground all around and is completely covered with flounces. No feet are visible, and it is doubtful whether the figures stand on feet or whether they are held up by the stiffness of their skirts.

A respectable young lady, of Cincinnati, enjoying the society of friends, a few days since, drank too freely of sweet wine, and in making an effort to get home without assistance, fell in the street. When found by her friends, it was discovered that she had been robbed of her gold watch and chain. What a fall was there my country-women!"

[Madison Tribune.]

Talk of such a woman being *respectable*!—She is no more respectable than any other drunkard. We care not what her position in society, or how respectable her friends, it should not shield her from the reproach and disgrace which should ever attach to such weakness and wrong doing. There are a great many women in high life who claim respectability, who, had they not wealth and station to shield them, would be no better than common drunkards. We cannot say much for the respectability of any one, either man or woman, who is not above the low vice of drunkenness, or who does not abhor the thought of any participation in drunkard making. The name of this respectable young lady—this street drunkard—should be passed round; it might have the effect to give her new views of respectability, and cause her to avoid even sweet wine for the future. *A respectable young lady lying drunk in the street! Oh! horrid!*

The dress question continues to agitate the public mind, and is still attracting much attention, not only in this, but also in the old countries. Although many have been laughed out of their good intentions, there are many others who are not so easily frightened; and we every day hear of accessions to the numbers who are donning the short dress and trousers in good earnest.—We learn from foreign papers that they are being worn to some extent by the fashionables in England, Ireland, and Spain. All that is wanting to make the fashion take in this country, is for patterns to be sent back to us from England and France; and from present indications the time is not far distant when this will be done.

Bloomerism has appeared in Piccadilly, London. The Bloomers had a number of small handbills, addressed to "mothers, wives, and daughters," inviting them to the ranks of dress reform, and to join the Association of Bloomers, founded near Fitzroy-square.—[London Chron.]

The Bloomers have appeared in Valencia, Spain. This departure from tradition has occasioned great scandal among the worshippers of the past, and there is some prospect of an interference by the Government.

[Providence Mirror.]

We see that a writer in the Liverpool (Eng.) Times of the 4th inst., is out against the mock modesty of Yankee ladies who think Bloomer dresses immodest. He's about right.

[Providence Mirror.]

The N. Y. Tribune says, "Bloomer dresses are gradually increasing in this city, and are too common to be treated with rudeness by the sovereign people."

HUMAN BEINGS.—Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Every human being has a work to carry on within, duties to perform abroad, influences to exert which are peculiarly his, and which no conscience but his own can teach.

[Channing.]

Contrast this noble sentiment with the common idea that there is but one sphere for the whole of female humanity, and that man best knows what that sphere is.

Mrs. M. A. W. JOHNSON delivered a lecture in this village about two weeks since, on Physiology and Anatomy. The attendance at her meeting was small, owing partly to there not being sufficient notice given, but more, we fear, to there being a shilling charged at the door. Our people are always ready to hear, if there is nothing to pay; but we are sorry to say they dreadfully dislike parting with their sixpences sometimes. Mrs. Johnson's lecture was beautifully written and delivered. The subject is a useful and interesting one, and she seems to be a perfect master of it. We regret that her labors were not fully appreciated here.

CORRESPONDENCE.

OSWEGO, Sept. 16, 1851.

My Dear Mrs. Bloomer:—My thoughts have of late been much turned to the subject of woman's influence upon the cause of temperance, and I am convinced that she can do little except through the medium of the ballot box. True, there is the powerful though quiet influence she exerts at home, as an educator, but beyond the precincts of her own family circle, what is she accomplishing towards the arrest of this formidable evil? Alas, very, very little. The effect of moral suasion upon men's habits and prejudices is daily lessening. Man has discovered it, and is commencing to act on the discovery. Every where, from our large cities and villages, swells up the cry, "*Intemperance is increasing.*" Our young men are grown more bold in seeking the saloon and bar-room. They disturb the quiet of our streets with their nightly brawls, as they emerge from these haunts of iniquity. They pollute our drawing rooms, and come into the presence of our sisters and our daughters, with faces flushed, and breath reeking with the fumes of intoxicating drinks. They are fast hastening down, down to ruin. And why is this so? Are there not spread all over the land Temperance Organizations, warmly advocated and sustained by both sexes? Are there not Temperance lecturers and Temperance publications?—and do either cease to lay before the people the hellish nature of the traffic in intoxicating liquors, or the pernicious consequences of indulging in their use? Doctors of Medicine show us its fatal effects upon the physical and mental organizations; and Doctors of Divinity expostulate, beseech, and warn us, of its effects upon the immortal nature, and upon man's hopes of happiness in another state of being. And woman is not in the back ground in this work. She labors zealously, for she feels its withering curse upon her delicate heart-strings. Yet what do all these effect? Nothing, or next to nothing. The monster may have been kept at bay for a time, but with renewed strength he has rallied for the conflict, and is making sweeping strides to desolate and destroy. He scorns the weapons his enemies employ. He must be vanquished, if vanquished he may be,—and all, worthy of the name of man or woman, hope and believe it—by the use of more powerful engines. The arm of the law alone can lay him low; and until woman is allowed to assist in making laws, she is almost powerless in this conflict with the destroyer of so much that makes life beautiful and happy.

Less than a year since, as yourself and readers well know, the idea that women should go to the polls, was utterly repugnant to me. But when once convinced that she could act in no other way to any extent in the Temperance reform, there came a complete change over my feelings upon that subject. I am not ashamed to change opinions when convinced that those heretofore held are erroneous—as in this case I am, most sincerely. But then comes the thought if she should enjoy the right of voting for Tem-

perance measures, why not for every reform? why not for all things that affect the public weal, if she choose to use that right? I for one have no ambition at present to approach the ballot-box, except to cast into it a vote which might have its bearing upon Temperance. Yet while I feel that I have a right, which, though withheld, is not the less mine, to do that, I cannot deny that I have the same right to vote on other questions.

Forgive me if I am occupying valuable space in this exposition of opinions, but having through the columns of your paper heretofore opposed the right of woman to vote, I claim the privilege through the same medium, of defending myself from the charge of inconsistency which might be brought against me.

May God prosper you in every good purpose and mete out to you your reward. Truly yours, MARY C. VAUGHAN.

For the Lily.

AMERICAN HOTEL, Albany, June 14, 1851.

Mrs. Editor:—To reform ourselves, requires self-knowledge and a firm discretion; to reform others requires forbearance and perseverance; and to reform the world in many of its harmful habits, is the worthiest object that can engage the thoughts of the wisest. It is pleasant to be reformed, it is still more so to reform others; for the true spirit prefers the conferring of benefits to the receiving of them, yet we should rejoice both to give and receive, for we should mingle our joys and thoughts with the world, and the world with them.

He who is not prepared to have the sword of envy sever even the soul from the body, and the spear of malice plunged in the bosom of his best purposes, and the fagots of opposition pierce his entire spiritual frame, is not fully prepared to be a reformer; for the world seemingly hates its benefactors while they live, that they may be beloved the more when dead.

It is better to die a martyr than to live a monk; for though the worst comes upon us, yet it is our decided duty to live open, active, progressive, impressive lives. He who reforms by precept does well; he who practices reform does better; for who would say what should be done, and not do what he says.

The wise reformer of either sex, will trust to the good workings of time as well as to talents to reform the world slowly rather than not at all; to frame good precepts, though they are not practiced, and practice good examples, though they are not followed. In a divine cause the favor of one wise man is an array of arguments which suppresses the censurings of myriads of fools. Wherein man can reform woman, he should; wherein woman can reform man, she will; and wherein each can reform the other, they may. Yours indeed,

H. H. TATOR.

New Postage Law—Rules for Liberal Men.

1st. All "liberal men" will wish and intend to pre-pay all their letters.

2d. Such men will therefore take no offence, but esteem it a favor, if when you receive letters from them not prepaid, you will say in your reply, "yours of —(not prepaid,) is received," &c—it will serve as a check upon the care and fidelity of servants, who by the way, must re-gum the stamps, or put them on with a wafer, till we have better ones.

3d. When such men write on their own business, they will be careful to enclose an extra stamp to prepay their correspondent's reply.

4th. When such men receive a prepaid letter about their own business, they will, in thanking their correspondent for it, enclose an extra stamp to reimburse him the cash cost of his kindness.

Illiberal, small men, will be scarce, if all liberal men will adhere strictly to these rules for three months.

Newspapers approving will please copy.
[N. Y. Jour. of Com.]

From the Carpet Bag.
HOME.

When the streamlets are flowing,
Or the waterfalls pour,
When the soft breeze is blowing,
Or the tempest doth roar,
O how fresh in my mem'ry
Is the moss-covered hill,
Where in childhood I wandered
By the light, dashing rill.

When the dark shades of evening
Shed around me their gloom,
And the cold winds are moaning
O'er the stranger's lone tomb,
O how sweet to my fancy
Is the willow that weeps,
As it hangs o'er the green turf
Where my dear brother sleeps.

When my heart faints within me,
Or the fierce passions rise,
When the cold world is frowning,
And my last comfort dies,
O how soothing the thought is,
Of a mother's sweet lay,
As in childhood she charmed me
On my light, thoughtless way.

When the chill of life's closing
Hovers cold round my heart,
When the church-bell's deep tolling,
Bids my spirit depart,
Then, O, then may my pillow
Be that long-cherished vale,
Where my brother is sleeping,
And the turtle-doves wail.

IRONSIDES.

From the Carpet Bag.
**THE WAY MISS ARISTOCRACY GOT
"SOLD."**

BY HARRY HARVESTER.

It is a fixed fact that the self-styled aristocrats in country towns and villages, feel their importance far more than those in larger places, who more deservedly belong to that class. They expect every person in town to look up to them as the leaders of the fashions, and, in turn, they look down on the "lower classes"—the working portion of the community—with contempt.

There lived in a small country town in this state—not a hundred miles from Greenfield—a widow lady and two daughters who belonged to this class of aristocracy. An old gentleman—a brother of the widow's deceased husband—resided with them, who, in spite of ancestral blood and pedigree, was quite the reverse of the widow and her daughters in his notion, of aristocracy. He often laughed at them for their foolish ideas, and tried to persuade them to treat those whom they considered as beneath them, with a little more respect.

One of the daughters in particular he made the mark for his witty shots. She far outvied her mother and sister in the insulting manner with which she treated those who worked for a living; and, to use a chaste expression of her own, she could "smell a mechanic as far as she could see him!"

Her uncle, finding that he could neither reason with her on the subject, nor coax her to behave a little more respectful to those who were often-times her equal in everything but wealth, resolved to play a trick upon her, which, if it failed to make her act a little more to his taste, would, at least allow him to be innocently revenged on her for the many taunts she had thrown out upon some of his best friends, and at a party given by his fair niece an opportunity was afforded to put his resolve into execution. He was of course allowed and requested to invite those of his friends who might be fit to grace her party.

"Now," thought he, "I will see whether her sense of smell will detect the difference between a mechanic and a professional man."

Accordingly on the day previous to the party, he went to a mechanic—an humble machinist—and, stating his case to him, obtained his consent to become the hero of his plot. He was furnished, by the old gentleman with all the *elceteras* necessary to constitute a gentleman in the eyes of the aristocratic mother and her daughters, and on the eventful evening was ushered in and introduced by their uncle as Mr. Buckingham, a friend of his who had just arrived in town. Being agreeable company, and, withal, rather prepossessing in his appearance, he soon commanded the admiration of the old gentleman's victim, so far as her ears and eyes were concerned; but, placing too much confidence in her uncle's selection of invited guests, she took no occasion to use that less poetical feature, vulgarly called nose. She was so captivated with his appearance, that she bestowed rather more attention upon him than the rules of etiquette would allow,—considering that the party was given by her, and that the rest of the guests demanded at least a recognizing word,—and, upon his departure, gave him a very pressing invitation to call at some future time, which our mechanic friend promised to do, *provided his stay in town would permit.*

The next morning, at the breakfast table, the conversation naturally turned upon the party of the previous evening. Ellen—for that was the name of the fair victim—extravagantly praised her uncle's friend, comparing him quite favorably with many of her aristocratic acquaintances—professional men—and concluded by asking her uncle where he became acquainted with him. Without answering her enquiry, he gave her a comical look, and asked her if she did not smell something of the mechanic about him?

With a look of astonishment mingled with displeasure, she said—

"You certainly do not mean to intimate that he was a mechanic?"

"I don't mean to intimate or insinuate anything of the kind," said her uncle; "I mean to tell you plainly that he is a mechanic!"

Not wishing to witness the scene which might follow, your humble servant vamoosed just at that moment. He has since heard, however, that the mechanic's stay in town did not allow him to call upon the fair Ellen, much to her gratification; rumor also avers that she never afterwards placed so much confidence in the powers of her nasal organ as she had done previous to the above related occurrence.

Greenfield, Aug. 28.

THE FREEZING MACHINE.—The Scientific American gives an interesting account of the new method of producing ice and snow by machinery. Steam is actually converted into snow by the aid of steam, and solid blocks of ice are produced in a few moments.

It is said that the process is exhibited in one of the refreshment rooms of the World's Fair, where crowds are refreshed with ices made by steam. One hundred quarts of dessert ices are produced in fifteen or sixteen minutes, and sixty different kinds can be made by one machine. This is much better than the tedious process by which our ices are prepared for the table; and what is of great importance to us to know, the machine can be made to suit the convenience of small families. Rooms are said to be delightfully cooled by converting steam into snow. Mr. Masters, of the Royal Polytechnic Institution, England, is the patentee. We may be sure that our ingenious countrymen will soon introduce this new invention into this country. In our sultry climate it will be a most valuable acquisition.

[Friend of Youth.]

CHOICE OF A HUSBAND.—An Athenian, who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man, who had no other recommendation, went to consult Themistocles on the subject. "I would bestow my daughter," said Themistocles, "upon a man without money, rather than upon money without a man."

NO LICENSE IN Utica.

The Utica Teetotaler says:—"A friend informs us that a woman, the mother of well behaved daughters, came to a miserable abode in a basement story, on Bleecker st., last week. The father and mother were both drunkards, subsisting mainly on the exertions of the daughters. During berry time the girls had succeeded in picking and selling berries enough to supply themselves with food, and to keep their parents' whiskey jug well supplied. The consequence was that both father and mother were drunk continually, and had been for some time previous to the death of the mother. The father, while the sad scene of death was present in his miserable abode, appeared idiotic by the stupefaction of inebriety, and seemed wholly insensible to what was passing around, and left the remains of his wife to be carried to the tomb by the poor-master, unattended and alone. The abode of this miserable drunkard was filthy in the extreme, and presented poverty in its most horrid form. The besotted father had scarcely clothing to cover his nakedness.

This case, readers, occurred in the city of Utica, on Bleecker Street."

THE REAL HINDRANCE TO TEMPERANCE.—In a late address, the Rev. T. L. Cuyler gave utterance to the following true sentiment:—

"It ought to be known and understood by every one that the whole liquor enormity in this country, in its root, body, and branch, is not mainly sustained by either drunkard, distillery, or gin-shop. It rests on a far stronger basis than they. It draws its strongest support from other and higher sources. If we could break every decanter that stands on the sideboards of "respectable" people; if we could stop the circulation of the wine-glass through the "respectable" circles of society; if we could erase every influential name from petitions for license, and if we could bring every Christian church and pastor up to a steady and active support of total abstinence, who can doubt that intemperance would be Water-logged in less than ten years?"

Some idea of the additional difficulties with which the friends of Temperance in other States have to contend, may be had from the fact that in one county in Tennessee there are *fifty-two* distilleries,—sufficient to manufacture enough of the essence of poverty, crime, and death, to counteract the efforts of a nation of philanthropists, if those efforts were not continuous and energetic. They need our law. We haven't a single distillery in Maine.

[Fountain & Journal.]

There is to be a Temperance Convention held at Worcester, Mass., on the 1st of October, to take measures for the passage of a law in Massachusetts similar to the law of Maine. Success to them.

At the extra session of the Michigan Legislature which closed on the 1st., they passed a stringent law in relation to the sale of ardent spirits, making the seller responsible for all evil results which may follow the sale of liquor.

Busy not thyself in searching into other men's lives: the errors of thine own are more than thou canst answer for. It more concerns thee to mend one fault in thyself, than to find out a thousand in others.

A college for females is about being established in Auburn, N. Y.

Miss Elizabeth Blackwell, the young lady who, by her persevering and successful efforts in fitting herself for the medical profession, has won the admiration of many and excited the astonishment of others, has finished her studies and opened an office in New York. For the last two years she has been in Europe, studying and practicing in hospitals.